THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and I will manifest myself to him."
—Jesus Christ. (John xiv, 21).

Vol. LII. Monday, August 4, 1890. Price One Penny.

SYNOPSIS OF A DISCOURSE

DELIVERED BY PRESIDENT GEORGE Q. CANNON, IN THE SALT LAKE TABERNACLE, SUNDAY, JUNE 22, 1890.

PRESIDENT George Q. Cannon addressed the congregation. He referred to the profession made by the Latter-day Saints, that they have received the Gospel of the Lord Jesus Christ. Under such a profession as this, they should bring forth fruits in harmony with the position they have assumed. Those who obey the Gospel become a distinct people, because of the peculiar blessings they receive through that obedience. The powers of heaven are bestowed upon them for their advancement and salvation. It is an important question with the Latter-day Saints, as to whether they enjoy the favor of God. If they have not received a remission of their sins, and do not have the guidance of the Holy Ghost, their professions are vain. This Gospel that we have received is a Gospel of repentance, for without that it is impossible to please God.

It is appropriate that we come together on the Sabbath day, and bring ourselves to the light of heaven, that we may learn our faults, repent of our sins and partake of the Sacrament with pure heart and penitent spirit, that we may go forth knowing that we have been refreshed in the presence of the Lord. This should be our feeling when we separate from that meeting.

We should not only profess to have the religion of the Lord, but we should have the fruits also. We should live in such close communion with God, that when we ask for blessings, we may know that He is near to answer our prayers.

The religion of Jesus Christ is one of power—one that brings blessings to those who live for it; otherwise it would be of no value. He has no account of any who make a profession of true religion, who shrink from persecution, or the ridicule of the world. No prophet of God—no one who ever sought to serve Him, or uphold righteousness, a long list of martyrs bears testimony to this. It was this

case in ancient days, without exception. The teachings of Jesus, and those who followed His doctrine, was to prepare them for the path in which they were to tread, for He knew that path was beset with difficulties. The apostles bore testimony to this same truth, that the powers of darkness would assail them. In our day the revelation of the truth brought to light forces that seemed to have been hidden for centuries. The mere declaration that God had again sent His angels, aroused animosity without a parallel since the days of the apostles. This has been the case whenever the Gospel has been taught. How necessary it is that we should so live that we can enjoy a fullness of His favors. Shall we profess to be Saints, and so live that we do not enjoy the favor and blessings of the Lord? If we do, we will not receive a compensation for the difficulties we have to contend with. Of all people on the earth, the Latter-day Saints should be most faithful to their professions. There is no happier people than the faithful Saints.

This occasion is a good one to ascertain whether we are in harmony with God. Have we a living testimony of the divinity of this work? Are we satisfied that God is guiding and managing the affairs of His Church, and that His Spirit is poured out upon the people? I would feel very unhappy if I did not have a testimony concerning these things. I have rejoiced all my life in a knowledge that this is the work of God. It was revealed to me by our Father through the outpouring of the Holy Ghost. I knew that Joseph Smith was a prophet of God; that President Young was his successor; and I thank God that that testimony continued with me with respect to President Taylor and President Woodruff. I know that God is with President Woodruff, and that He has chosen his counselors and the apostles, and that He is guiding the work to-day as much as He ever did. If I had any doubts concerning the guidance of this work, my peace would be broken up. I want to bring it home to every Latter-day Saint, to ask you individually, Have you each a living testimony for yourselves? If you have not, now is the time to put yourselves in the position to know whether or not God is guiding His Church to-day. We profess that He has restored the Everlasting Gospel, and has bestowed the Holy Ghost on us. If we have the Holy Ghost, God is with us, and by that Holy Ghost we should know when we are right.

The gifts of revelation and prophecy are bestowed upon all who receive the Gospel in sincerity. Everyone who has endeavored to live the life of a Saint can testify that these gifts are with the Church. We should live so that each can stand for himself. It is not the design of God to save the people in a mass, without the exercise of their own volition. It is not His design that we should be led blindly; it is for each one to have a testimony and act for himself; that he shall choose good intelligently, and practice virtue because he knows the results of such practice. We would be of no value if we were saved without the exercise of intelligence individually. If we were to walk blindly, we would be of no value in establishing the cause of God. A man cannot carry his wife or his children to salvation, but the wife and children must act for themselves, and be strong in righteousness. I thank God that He has blessed the Saints so that they act intelligently, and know as well as any people that ever lived that the Gospel is true. If all should leave them, there are hundreds and thousands in this Church who would stand, because of the testimony and power of the Holy Ghost that rests upon them. Without this blessing there would be no strength in the Church. But there are many who are neglectful and need awakening. They are in a critical condition. It is a time to test the Latter-day Saints, and see if they will trust in God. Where can we look for succor, or who can deliver us? There is no power on earth that has the inclination or can do it. God alone can do it, and

it is our duty to live close to Him, that His grace may be with us. Did you ever ask of Him in faith, and come away without being blessed? No. It is more important to us than anything else, that we should have close communion with Him, and live near unto Him in prosperity. If we are neglectful in the days of our prosperity, when adversity comes His face will be turned from us. We should not place ourselves in such a condition. In prosperity our hearts should swell with gratitude and praise toward Him. We should do nothing that we cannot ask His blessing on it. This is the way to live day by day, and our hearts should be continually lifted up in prayer and thanksgiving.

If we live in humility and work righteousness, the Spirit of God will point out the true path, and will make our duty clear. This is the spirit of revelation, and if we commune with the Lord, His voice will be plain within us, and we will know whether a thing is right or wrong. Every good comes from God. The evil one does not inspire people to do right. When good doctrine is taught, and you have the Holy Ghost, you know it, and when you hear false doctrine you can detect that also. When we heard the truth, we were filled with joy and truth. Every one born on earth receives a portion of the Spirit of God to guide him. When men receive the testimony of the truth, and do not obey it, the Spirit is grieved, and they turn aside. Those who trifle with that testimony will lose it. We should hold ourselves ready to receive the teachings of God, that we may always have the sweet influence of the Holy Spirit to be with us.—*Deseret News.*

BABY FARMING AND ITS HORRORS.

WHEN found, the procurer is mostly of clean, genteel, respectable clothing and manners. She often professes that she has been married three, five, or seven yeas, has had "no child," and is "anxious to adopt one from the birth." She wants something to compassionate and to love. For the receiving of the baby an appointment is usually made at a railway station, from which (when negotiations are successful) a wire to one of her receivers simply announces that she is on the way. Her business is to snare; her receiver's to slay. Here is the goal to which one skilful and busy procurer had conveyed five of her little victims. It was the back room of a tumble-down laborer's cottage, scarcely fit for a coal place, about twelve feet square. Crouching and sprawling on the floor in their own excrement, were two of them. Two were tied in rickety chairs, one lay in a rotten bassinet. The stench of the room was so abominable that a grown man vomited on opening the door of it. Though three were near two years old, none of them could walk; only one could stand up even by the aid of a chair. In bitter March there was no fire. Two children had a band of flannel round their loins, one had a small shawl on, the rest had only thin, filthy cotton frocks. All were yellow, fevered skin and bone. None of them cried; they were too weak. One had bronchitis, one curvature of the spine, and the rest rickets, all from their treatment. There was not a scrap of children's food in the house. In a bedroom above was a mattress soaked and sodden with filth, to which they were carried at night, with two old coats for covering. All the children's clothes in the place were the handfuls of rags they wore. And a man and wife sat watching them die of filth and famine, so making their living. It was their trade. On one which had died a few months before was found a graceful memorial card, with the motto, "He shall gather them into His arms," which had been provided for the procurer who sent it. At the farm its mother was not known. These five weary creatures were all removed into restorative care: all injured for years, some

few life. Two never recovered, and died in the hospital. Far is it, also, from being always necessary to deceive mothers in order to secure their children's charge. There are infamous creatures, men she things, who look out for foul and dishonorable people to consign their children to. Such was the following:—The place consisted of two rooms, one living-room and one bedroom. In the bedroom were one bed for her two and two other children, and three adults. When the place was entered the only children's food in it was a bowl of putrid bread and milk. Her children had not daily in their chairs till their thighs were now horribly raw with the wood of the chair and their own filth. A chemise or night gown was their only clothing. They were now ill and had lain for days unmoved on pillows, cold, wet, sodden with filth, and creeping with maggots, a piece of sacking over them. Twelve shillings a week the mother paid them. She periodically visited them, and saw their deadly whiteness, their shrinking lips, their protruding teeth, the dry, hot, weary anguish in them. One died; still the mother visited and saw the other. She visited up till the last. Her children were in this place, wilfully put there one after the other, both being taken away from excellent care to be so.

The price for the absolute disposal of a child varies greatly. On a shrewd guess as to the position of the persons—father as well as mother, if possible—who have to escape disgrace, the procurer puts out feelers and makes demands accordingly, from £5 for servants to £200 for genteel people. It is incredible to what lengths of confidence she will go when she no longer doubts that she has found somebody as knowing and as bad as herself, and sees a round some of money in it. One who advertised, "A respectable married couple want charge of a baby, or to adopt," in conversation, with the greatest simplicity and straightforwardness refused £25 with child and £25 at death, on the ground that she had "better offers than that." She would take £30. She had been able, she said, to refer to her clergyman till lately, but she had given up going to church and gone to chapel, because the curate had asked if the last child she had was not "born in sin." Another, who had advertised, "Happy home for a little child, with every care and attention; nice house and very healthy," agreed, also in conversation, to receive £100, the child to be dead in three months, adding, "The sooner I have it, the better." Another who put her proper and full name and address in her advertisement, and to the paper she advertised in, gave her vicar as reference, undertook that for £30 a lady's child should not be born alive, adding, "It is easily done: the easiest thing in the world." The advertising columns of the press are freely used by the procurer. Judge from the advertisements all over the country (from which we selected haphazard for our investigation), this baby-procuring is now a prodigious business. We have found the same person's advertisements as far north as Sunderland, and as far south as Eastbourne. They appear very largely in those places of resort which have earned the name "gay," and extend to the resorts of the English on the Continent. Another large and lucrative baby-hunting ground is police-court affiliation cases where "quality" is concerned, and which get into the papers. In one month we came across three children attempted to be captured in this field. Besides the advertising procurer, there are procurers among the sort of women usually engaged at the birth of these illegitimates—low-class monthly nurses and midwives, nurses at workhouses, and keepers of lying-in-houses—most of them probably helping the mother out of her "trouble," not for gain, yet sending to houses which exist for gain.

There is little check to foul play. The child cannot complain; the police are not informed; and the neighbours, when they know a little, do not interfere. One, on being asked why she did not tell somebody what she knew was happening, said, "You get no thanks for interfering for them sort of children." The system of death certificate is but small security; as a rule, it is none at all. Disease generally supervenes, is named on the certificate

and is enough. Even that is often filled in from the lips of the woman who, in the cases supposed, knows that her liberty depends on lies easily and safely told. In most districts there is a doctor who is, as one farmer expressed it, "not troublesome about certificates." Where there is no respectable registered practitioner of the not-troublesome kind, there is, at least, an assistant, or a non-registered practitioner, or a registered one without integrity and hard up, who for a consideration will do almost anything. All this is well known in this shameless trade. Unless she is born idiot at her trade, it is only the baby-slaughterer who can supply the coroner's inquest with the material for its judgment. Failing man-slaughter, her conduct is nothing criminal. Besides this the limit of the coroner's power, there is the limit of the juror's nature. That the baby they have just seen can have been deliberately made ill and left to die by that clean, tidy woman before them so jars on men's usual notion of woman's instincts that it is dismissed from the juror's mind with something like self-accusation. Inquests on babies usually last only five minutes. Procurers as well as receivers must be put under conditions which protect a wretched mother from plunder, and secure an endurable life to the child that that mother commits to their charge. They must be punished for obtaining babies by advertising lies. Receivers, drink-ruined monthly nurses, coaling laborers' wives, and blind old tax-gatherers—to whom the little life that is obtained by the genteel-looking procurer goes—must be forbidden to eke out their own living by eking out a baby's dying. The Infant Life Protection Act, 1872, is a pompous introduction to next to nothing. Excluding all infant lives from its protection, except when two under a year old happen to be found together, it leaves to the farmer's mercies a hundred times as many as it even proposes to protect. Its main effect is to teach farmers how to escape its provisions and to conduct their business as they like. For everybody's sake all round; for the child's sake first and above all; for the mother's and even the father's sake; for the sake of our own priceless national sentiment of justice and self-respect; it is urgent that there be made thorough and reasonable regulations for these unhappily greatly needed and at present shamefully conducted institutions.—BENJAMIN WAUGH, in the *Contemporary Review*.

THE DISSENTING OPINION.

THE following is the full text of the dissenting opinion of Chief Justice Fuller, of the United States, with whom Justices Field and Lamar concurred in the Church property case:—

SUPREME COURT OF THE UNITED STATES.

Nos. 1,031 and 1,054.—October term, 1889.

The late corporation of the Church of Jesus Christ of Latter-day Saints et al., Appellants, vs. the United States.

George Romney, Henry Dinwoodey, James Watson and John Clarke, Appellants, vs. the United States.

Appeals from the Supreme Court of the Territory of Utah.

[MAY 19, 1890.]

Mr. Chief Justice Fuller, with whom concurred Mr. Justice Field and Mr. Justice Lamar, dissenting.

I am constrained to dissent from the opinion and judgment just announced. Congress possesses such authority over the Territories as the Constitution expressly or by clear implication delegates. Doubtless territory may be acquired by the direct action of Congress, as in the annexation of Texas; by treaty, as in the case of Louisana; or, in the case of California, by conquest and afterwards by treaty; but the power of Congress to legislate over the Territories is granted in so many words by the Constitution. Art. 4, sec. 3, clause 2.

And it is further therein provided that "Congress shall have power to make all laws which be necessary and proper for carrying into execution the foregoing powers vested by this Constitution in the government of the United States, or in any department or office thereof."

In my opinion, Congress is restrained, not merely by the limitations expressed in the Constitution, but also by the absence of any grant of power, express or implied, in that instrument. And no such power as that involved in the act of Congress under consideration is conferred by the Constitution, nor is any clause pointed out as its legitimate source. I regard it of vital consequence, that absolute power should never be conceded as belonging under our system of government to any one of its departments. The legislative power of Congress is delegated and not inherent, and is therefore limited. I agree that the power to make needful rules and regulations for the Territories necessarily comprehends the power to suppress crime; and it is immaterial even though that crime assumes the form of a religious belief or creed. Congress has the power to extirpate polygamy in any of the Territories, by the enactment of a criminal code directed to that end; but it is not authorized under the cover of that power to seize and confiscate the property of persons, individuals, or corporations without office found, because they may have been guilty of criminal practices.

The doctrine of *cy-pres* is one of construction, and not of administration. By it a fund devoted to a particular charity is applied to a cognate purpose, and if the purpose for which this property was such as has been depicted, it cannot be brought within the rule of application to a purpose as nearly as possible resembling that denounced. Nor is there here any counterpart in Congressional power to the exercise of the royal prerogative in the disposition of a charity. If this property was accumulated for purposes declared illegal, that does not justify its arbitrary disposition by judicial legislation. In my judgment, its diversion under this act of Congress is in contravention of specific limitations in the Constitution; unauthorized, expressly or by implication, by any of its provisions; and in disregard of the fundamental principle that the legislative power of the United States as exercised by the agents of the people of this republic is delegated and not inherent.

A TURKISH "DAUGHTER OF THE REGIMENT."

The St. Petersburg correspondent of the *Daily News* tells the following pretty story of a "daughter of the regiment." During the Russo-Turkish war a private in the Kexholm Regiment when in Bulgaria found a little Turkish girl about four years old, who had been abandoned by her father and mother. The soldier took the little one to his officers, who resolved to adopt it. The child, who was suffering from want of food, soon recovered, and told her protectors that her name was Aish. As soon as peace had been signed and the Russians were allowed to enter Constantinople the colonel bought a quantity of dresses for "the young lady," and "a hat with a real garden of flowers upon it." When the regiment returned to Warsaw the officers resolved to do their best for the girl. They imposed upon themselves an income-tax of one per cent and resolved to pay "the Aish fund" ten copecks of each game of cards used at the regimental club, &c. Aish, who meanwhile had been christened under the name of Maria Kexholmskaia, was then placed at the Maria College for young girls at Warsaw. Twelve years have passed and Maria Kexholmskaia has become a pretty girl, and has just finished her college studies. The regiment gave a *fete* in her honor a few days ago; then a state dinner, during which the oldest non-commissioned officer of the regiment, in the name of all the privates, presented an holy image, and in the evening there was a ball. As a sign of her gratitude, Maria Kexholmskaia presented the regiment

with a large velvet cushion, on which she had embroidered in gold the monogram of the regiment and exact copies of all the decorations and medals the regiment has received for its gallantry. In one of the corners she had embroidered "Masha (or Maria) Kexholmskaia, 24th January, 1878—19th June, 1890." The Emperor of Austria is the chief of the regiment, and it is supposed he will do something to show his interest to the daughter of his regiment, who is now staying with General Panjoutin, commander of the 11th Division, the officer who commanded the Kexholm Regiment when little Aish was found.

FACTS AND EVENTS.

Reports are coming in from Dakota and Colorado of the immense loss of crops of all kinds from the tornadoes and cloud-bursts. From all directions come telegrams saying that thousands of acres have been swept clean.

Cairo, July 22.—Smallpox is making great ravages in the villages between Mansourah and Zagazig. A number of deaths have already occurred from the disease. There is much sickness also prevailing at Cairo, and this gives rise to fears that smallpox may also break out in the city.

New York, July 24.—Last night a man, name unknown, thinking it would be a good joke to set adrift a raft which was fastened to the bank at Pembroke, Ontario, cut the rope which held it. The raft rapidly drifted, was caught in the rapids, and knocked to pieces. Of the twenty-two men on the raft at the time, twenty were drowned.

Hazelton, Pa.—July 22.—A terrific fire had broken out in a coal mine at this place, and is burning fiercely at a depth of 900 ft. Gangs of men are laying pipes so that a continuous stream may be turned upon the burning coal. The loss cannot yet be estimated. Four hundred men are thrown out of employment.

A bill reorganising the naval and military forces has been presented to the Dutch Chambers. By this measure the army will consist of 115,000 men, with a reserve of 50,000. Personal service will be obligatory. The total period of service will be eleven years for the navy and thirteen years for the army. The *Landsturm* will include every eligible man up to forty years of age. The measure will increase the amount of the War Budget by 1,322,500 fl.

The French submarine boat, *Goubet*, has recently made some very successful trials at Cherbourg Harbor. The boat remained under water two hours, moving from point to point, and sinking and coming to the surface apparently without difficulty. The boat is cast in one piece of bronze 18 feet long and 6 feet in diameter. Stability is assured by a mass of lead which can be released and attached to the keel. It is propelled by electricity. The crew consists of four men, and they are supplied with oxygen, which is compressed in tubes containing sufficient for twenty-four hours.—*Industries.*

Notices have repeatedly been published of a coming discovery which would enable a telephone operator to see as well as hear his interlocutor at the other end, and at last the discovery has been completed. The *Telegraph* reports that during the Post Office Jubilee celebration an instrument was shown, invented by Professor Hughes, F.R.S., and Mr. Preece, which enables anyone speaking into a telephone to see his correspondent at the other end, the "image appearing like an animated colored photograph." The distance covered in the experiments shown was only 30 feet, and it still remains to be seen to what distance light will travel over the wires; but there seems no reason why "visuality" should not be established as far as audibleness has been. If it is, the electricians will have realised one of the dreams of the Middle Age physicists, and have struck one more blow to diminish the separating influence of time and space. It will follow, we presume, that it will be possible not only to recognise but to photograph a face miles distant, a triumph of science which, though probably useless, strikes the imagination almost as much as the revelation of unseen stars on sensitised paper. Strange that the photographer should still fail to fix natural colors, though they appear in every mirror.—*Spectator.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 4, 1890.

CIVILIZATION AND "MORMONISM."

MODERN civilization demands that "Mormonism" be crushed out. It asserts that "Mormonism" is not in harmony with the spirit and genius of the age. The assertion contains much truth. There are many things which characterize modern civilization, that "Mormonism" wants nothing to do with. There are other things that it admires. But what is civilization, about which there is so much said? Does civilization sit upon such a pinnacle of success, that it is entitled to the high prerogative of sitting in judgment upon what is termed "Mormonism?" Does peace, virtue, prosperity and happiness abound to that extent, that there is no need for any amelioration of the condition of mankind? Does civilization show the conditions of the masses of the people to be that which is pleasing and satisfactory to the broad-minded man who is filled with a love for his fellow beings? Alas, a close survey of what is termed civilization, reveals much that is unpleasant to contemplate. No wonder that the learned Prof. Huxley answers the question, "Is civilization a failure?"—"As the case stands now, yes." It is clear to him, as it is to many others, that there is much wanting in the boasted civilization of the age. It ill becomes its votaries, then, to be so anxious about the destruction of "Mormonism."

The following is an extract showing some thoughts of Prof. Huxley regarding civilization:

"Even the best of modern civilization appears to me to exhibit a condition of mankind which neither embodies any worthy ideal, nor even possesses the merit of stability. I do not hesitate to express the opinion, that if there is no hope of a large improvement of the condition of the great mass of the human family, if it is true that the increase of knowledge, the winning of a greater dominion over Nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of Want, with its concomitant physical and moral degradation, among the masses of the people, I, for one, should welcome the advent of some kindly comet, which would sweep the whole affair away, as a desirable consummation. What profits it to the human Prometheus that he has stolen the fire of heaven to be his

and that the spirits of the earth and of the air obey him, if the vulture of pauperism is eternally to tear his very vitals and keep him on the brink of destruction? Assuredly, if I believed that any of the schemes hitherto proposed for bringing about social amelioration were likely to attain their end, I should think what remains to me of life well spent in furthering it.

If a votary of "Mormonism" were to arraign civilization in the manner the learned professor has done, it would be attributed to him as ignorance. But surely this cannot be charged against Prof. Huxley; and if he views the situation wisely, what becomes of the position of those who demand, in the name of modern civilization, that the progress of "Mormonism" should be stopped? It simply shows itself to be one taken without serious thought, for it betrays ignorance, bigotry and hate, or else the men who take it are lovers of corruption and misery more than lovers of virtue and happiness. "Mormonism" is the antipodes of what can honestly be condemned in civilization by intelligent and virtuous men.

Civilization has not much of which to vaunt itself, so far as the social and moral condition of the masses are concerned. It is a failure in many respects. But when we think of the many useful inventions, of the progress in the mechanical arts, of institutions of learning, there is much to admire. "Mormonism" is not in antagonism with these. It antagonizes, however, all forms of vice which produce so much wretchedness and misery in this world. It antagonizes any and everything which tends to demoralize the people. It is more fitting that "Mormonism" should demand that some of the marked characteristics of modern civilization should be done away, and that features should take their place which would indicate the amelioration of the condition of mankind, than it is for civilization to demand the destruction of "Mormonism." The latter is ever ready for the closest investigation of its principles and system, and for the most critical comparison with what is termed civilization. Its votaries will not, however, permit, without raising a voice against the injustice of it, the charge that "Mormonism" is antagonistic to what is best and purest in civilization. The fact is, the spread of "Mormonism" means the development of a higher and better civilization—for it means the betterment of the condition of mankind in every particular.

If Prof. Huxley would turn his attention to "Mormonism," he would find it to be a scheme for the "social amelioration of mankind" which will in time be effectual. What remains to him, or any other individual, of life, would indeed be well spent in furthering it. It is a scheme that originated with the Eternal Father, and has been revealed to man for his redemption. It comprises the glorious principles of the Everlasting Gospel. It has not for its aim the simple development of what is termed the spiritual in man's character, but it reaches after the man—the whole man—and tends to develop him as a man created in the image of his Maker. Hence "Mormonism" concerns itself with man's life now, and therefore provides for the eradication of those evils which so distress mankind in the civilized world. By looking after the present condition of men, their future life is the more effectually prepared for, and their salvation made the more sure.

J. E. C.

VARIOUS MATTERS.

THE article by Benjamin Waugh, from the *Contemporary Review*, which we publish in this issue of the STAR, has attracted considerable attention. It shows a phase of life that is not creditable to the nineteenth century, and many people are startled by the exposure. The heart sickens when contemplating the despicable creatures who have sunken so low as the ones who are the cause of the crimes described. They are, however, an outgrowth of the present state of civilization. It is one of the features which mark the nearness of the time when swift judgments will be poured out upon the nations of the wicked. The social condition of the people is responsible for it. They are more lovers of pleasure than lovers of God. By trying to hide sin, other sins of a terrible character are committed. Thus one crime leads to another, and iniquity abounds to an alarming extent. Were the cover lifted, many crimes kindred to these described by Mr. Waugh would be exposed, for the adversary of good is at work among men. Prophets have foretold what would come upon those who rejected the Everlasting Gospel in the last days, and it is evident that their words are being fulfilled.

While the evils described, and many others which might be mentioned, disgrace the civilized world, nations are undergoing rapid changes. The whole world seems to be in a fever of unrest. The Unted States government in particular, is trampling upon the fundamental principles of its Constitution with surprising allertness. So conspicuous has its course become, that intelligent citizens are beginning to be filled with fear regarding the consequences; and on the recent national holiday, the occasion was taken advantage of in the Tamany Hall, in New York, to call attention to the policy of the Republican party in the proposed passage of an election law. The speakers were among some of the ablest Democrats in that land.

Congressman Springer said:

The election bill was an assault on the liberties of the people, and the day was not far distant when the people may be called upon to make a new declaration of independence.

Congressman Bynum said:

Never in the life of the nation has such a deadly thrust at its liberties been made as the passage of the Federal election bill.

Ex-President Cleveland, in his letter, said in substance:

No occasion was more opportune than the celebration of the 114th anniversary of American independence to warn the American people of the present necessity on their part of vigilant watchfulness of their rights and jealous exaction of the honest and unselfish performance of public duty.

The Constitution of the newly created State, Idaho, provides for the deprivation of the rights of the minority. But when the "Mormons" were being deprived of their rights, very few members of Congress could see that the spirit of injustice would spread, and that the liberties of other people would be endangered. They were warned, however, of the

danger, and heeded it not. Already the spirit of tyranny is spreading in other directions, and it is sure to be felt. That policy which made Idaho a state under conditions that are not in harmony with the Constitution of the United States, is a tyrannical one. The proposed election law is in harmony with it. There is great cause for uneasiness, and that spirit will be more manifest in the near future.

Surely these are times for serious thought—times when the missionary Elder should be filled with zeal in the cause of truth—to warn the people of the evils that are rapidly engulfing them. These are days for the cry of repentance to be heard long and loud—days for earnest, solemn prayer in behalf of the honest in heart among the nations, that they may escape the calamities that are coming upon the wicked, and enjoy the blessings that will be conferred upon those who will worship the true and living God and keep His commandments. J. E. C.

THE *Carbon County Journal*, an American paper, says:

Senator Morgan, of Alabama, has concluded that he must have his little whack at the Mormons. His blow comes in the form of a bill to deprive Mormons of the right to enter government land in the new State of Wyoming. One would think that a man who had passed his whole life in a land where persecution for opinion has been a characteristic of the government, would be loth to persecute others on account of their religious opinions. However, there is no accounting for the peculiarities of men. If the people of Wyoming are content to have the Mormons as neighbors and fellow citizens, a man from the remote neck of the continent, who is not likely to ever see a Mormon, should not complain.

CORRESPONDENCE.

Manti, June 28, 1890.

President Geo. Teasdale.

Dear Brother,—Having now, completed our journey to Zion, it remains for me to let you know of our safe arrival here, after a fairly successful trip.

The company, consisting of Saints from Sweden, Norway, Denmark, Germany, Holland, Switzerland, and England, embarked, as you know on June 6th, from Liverpool, on board the *Wyoming*. We left Liverpool about twelve o'clock, and arrived in Queenstown on Sunday morning at eight o'clock. Owing to storms we advanced but slowly over the ocean, but the blessing of God rested over us all the time.

On Thursday, the 19th, about eight o'clock in the morning, we arrived at New York, where we were met by the agent of the Guion Line, and later by Apostle Abraham Cannon. The Custom-house officials performed their duties with a marked degree of civility and kindness, and the baggage was therefore in good time transferred to the barge that took the company over to "the narrow gate" where emigrants are examined as to their motives in coming to the United States. While the Saints were thus examined, a family who had traveled intermediate, lost their two-year-old child, probably from sunstroke. This was the most sad experience we had on the way. It was heartrendering to witness the pain of the mother, as the little dead body was removed to be buried. But sympathizing hearts were there, and consolation and comfort were given the bereaved. The examination at the office was very strict, and resulted in one family being held under the contract labor law. We had to leave without this family, but subsequent inquiries drew out the fact that there

was no contract whatever, and the family were allowed to proceed on their route.

We all went on board the the steamer *Guyandotte*, of the old Dominion Line, on Thursday, the 19th, and left in the afternoon for Norfolk. We were favored with excellent weather and kind treatment. Next day about two p.m. we landed in Norfolk, and were immediately taken to the train. We changed cars at Memphis and at Kansas City. A spirit of unity and happiness rested over the company all the time.

We received excellent treatment all the way, until we came to Denver, but from there to Ogden the conductors and the brakemen were not as pleasant as they might have been.

In Denver the company commenced to disperse, a few Saints leaving in order to continue their journey on the Denver and Rio Grande railway. In Granger the Saints who intended to go to Idaho were separated from us, rather unexpectedly. They were not allowed to go *via* Ogden, as was contemplated. In Ogden others left us, and in Salt Lake City, where we arrived on Wednesday, June 25th, the remaining members of the company went each their own way.

I regret to add that out baggage was separated from us, without our knowledge, either in Denver or Cheyenne, and some uneasy feelings grew out of this, when the Saints found that they had to proceed without their baggage, but we expect it will follow all right.—Your brother in the Gospel,

E. C. WILLARDSEN.

New York, July 10, 1890.

President Teasdale.

Dear Brother,—We arrived here safe this morning, after a somewhat eventful voyage, the details of which we will forward later on, together with a description of the route overland. The treatment we received from all the officials on board the *Wisconsin*, was truly excellent, and we feel deeply indebted for it. The steerage emigrants are now about to be examined by the emigration commissioners, and we trust all will be well.

We feel deeply grately to God for His care extended over us on sea, and trust in His goodness for a similar blessing on land.

Praying the Lord to bless you and all at dear old "42," we subscribe ourselves your humble brethren in the Gospel,

ABRAHAM MAW,
W. L. STEWART,
G. F. PHILLIPS.

MINUTES OF THE BRISTOL CONFERENCE.

HELD IN THE JUVENILE ODDFELLOWS' HALL, CHELTENHAM, SUNDAY JULY 13, 1890.

Present on the stand.—Apostle Geo. Teasdale, President of the European Mission, Elders Chas. W. Symons, president of, and G. R. Ash, Thos. H. Clarke, Wm. H. Evans, George Hanks, and Henry Moyle, Traveling Elders in the Bristol Conference. Elders J. F. Squires and S. A. King, of the London Conference, and Elder James Robins, visiting from Utah.

10.30 a.m.

Singing. Prayer by Elder Evans. Singing.

President Symons said he was delighted to meet the Saints in Conference. He was pleased with the reports given by the Traveling Elders in the Priesthood meeting on the previous evening, and hoped that all would unite in their faith and prayers for the success of the Conference that all might be benefited thereby.

Elder Howell, president of the Cheltenham Branch, spoke upon the necessity of the Saints attending their meetings, and living proper lives. He bore testimony to the truth.

Elder Hanks felt well in the Gospel, and desired to do his duty in teaching it to those among whom he was called to labor.

Elder Evans felt proud of the pri-

he held as a servant of God. He showed the inconsistency of the idea entertained by the Christian world in regard to God, and urged upon all present the necessity of keeping the commandments of the Lord.

Elder Clark said those who were called to preach the Gospel should be directed by the Spirit of the Lord. We had no right to advocate our own ideas as doctrine of the Lord Jesus Christ. He bore a faithful testimony to the divinity of this great latter-day work the Saints were engaged in, and testified that all who would obey it would receive salvation in our Father's kingdom.

Elder Robins spoke of the difference in the number of people attending the meetings of the Saints now and when he used to labor in this country. He bore testimony that Joseph Smith was the instrument in the hands of the Lord in restoring the true Gospel to the earth in these latter days.

Elder Ash bore testimony to the truthfulness of the Gospel as taught by the Latter-day Saints, and showed the necessity of yielding obedience to its principles, as by obedience to them all could obtain eternal life.

President Teasdale was pleased to meet with the Saints in Conference. The idea mankind had, that they could be saved without works or doing the will of God, was a delusion and came through not having a proper understanding of the Scriptures and through the tradition of false teachers. The speaker was pleased to see the love and unity existing among the Saints, as it was the natural effect produced by the fellowship of the Holy Ghost. He then read the statistical and financial reports of the Conference for the year ending June 30, 1890, which were unanimously received.

Singing. Benediction by Elder Squires.

2.30 p.m.

Singing. Prayer by Elder Moyle. Singing. The sacrament was administered by Elders Evans and Clark.

Elder Squires said it afforded him great pleasure to meet with the Saints and partake of the sacrament with them. God had only given one plan whereby man might be saved. He showed plainly what that plan was, and that it must be taught in all the nations of the earth in order to fulfill the words spoken by the Savior Himself. Bore testimony that the Gospel taught by the Latter-day Saints was that plan.

Elder Moyle called attention to the fact that the Savior Himself had to comply with the will of His Father in the plan of salvation. God was no respecter of persons and consequently everyone that wished to obtain the privilege of dwelling in the Father's kingdom must keep the laws pertaining to that kingdom. No one could consistently ask for a reward he had not merited.

Elder King showed that in order to teach correct doctrine a man must be qualified by the Spirit of God. His teachings must harmonize with the Scriptures, and the doctrine of the Latter-day Saints did so. The Book of Mormon came forth in fulfillment of ancient prophecy, and it contained the Gospel in plainness. He was thankful that he had been counted worthy to assist in teaching that Gospel in its ancient purity.

Apostle Teasdale then presented the general and local authorities of the Church, which were unanimously sustained. He then invited all those present to investigate the doctrine taught by the Saints, compare it with the Scriptures, and seek for the Spirit of the Lord to direct them, that they may be found on the side of truth and earn for themselves eternal life.

Singing. Benediction by President Symons.

6.30 p.m.

Singing. Prayer by Elder Clark. Singing.

Apostle Teasdale said the Latter-day Saints were not a popular people, consequently they had no popularity to maintain by preaching doctrines to please the people but could afford to tell them truth. He related how he first became acquainted with this latter-day work, and the testimony God had given him. Reasoned to show that the soul of man was the body and spirit united; that the

spirit came from God; that it must return whence it came. And that the resurrection brought to pass the redemption of the soul; showed that the Gospel as revealed from heaven was the plan laid down by our heavenly Father for the accomplishment of this purpose.

A true and living faith would lead a man to God the Father. It was not necessary for little children to be baptised as they were without sin, but they should be blessed even as our Savior blessed them, and be taught correct principles that when they understood what baptism is for, then they could be baptized intelligently. He wished all people would believe the Scriptures, because they were true, and the Saints were teaching the truth, but the people of the world would not believe because of their false traditions and education. If they would believe in revelation there would be no difficuly as it was the only way a true knowledge could be obtained. He also said the Gospel was for the dead as for the living, quoting 1 Cor., xx, 29, it was a duty we owed to our departed relatives to officiate for them in temples in the revealed ordinances of the Gospel.

President Symons exhorted all present to try and put the teachings they had received into practice. He felt that much good would result from our meetings. Was grateful to all those who had assisted in entertaining the Saints from the country.

Singing. Benediction by Elder Ash.

On Saturday evening, July 12th, a priesthood meeting was held, at which the Elders reported their labors. They all felt well and wished to do their duty. President Teasdale expressed his satisfaction with their endeavors to do good and encouraged them to continue in the good work.

On Monday, July 14th, Presidents Teasdale and Symons, and a party of Elders and Saints visited the Roman villas, at Chedswick, and greatly enjoyed the trip.

A rich flow of the Spirit of the Lord was manifested at a testimony meeting, at which all were present, held on Tuesday evening, July 15th.

The hall was tastefully decorated with flowers and ferns which gave it a cheerful appearance. The meetings were well attended, and a number of strangers were present. The efforts of the Saints to make the Conference an enjoyable one was fully appreciated. The harmony and good feeling existing made all feel that it was a time never to be forgotten.

G. R. Ash, Clerk.

A MOVING MOUNTAIN.

A TRAVELING mountain is found at the cascades of the Columbia, says the *Astorian*, of Oregon. It is a triple-peaked mass of dark brown basalt, six or eight miles in length where it fronts the river, and rises to a height of almost 2,000 feet above the water.

That it is in motion is the last thought which would be likely to suggest itself to the mind of any one passing it; yet it is a well-established fact that this entire mountain is moving slowly but steadily down the river, as if it had a deliberate purpose some time in the future to dam the Columbia and form a great lake from the cascades to the Dalles. The Indian traditions indicate immense movements of the mountains hereabouts long before white men came to Oregon, and the early settlers, immigrants many of them from New England, gave the above-described mountainous ridge the name of "traveling" or "sliding mountain."

In its forward and downward movement, the forests along the base of the ridge have become submerged in the river. Large tree stubs can be seen standing deep in the water on this shore. The railway engineers and the brakemen find that the line of the railroad which skirts the foot of the mountain is being continually forced out of place. At certain points the roadbed and rails have been pushed eight or ten feet out of line in a few years.

Geologists attribute this strange

phenomenon to the fact that the basalt which constitutes the bulk of the mountain, rests on substratum of conglomerate, or of soft sandstone, which the deep, swift current of the mighty river is constantly wearing away, or that this softer sub-rock is of itself yielding at great depths to the enormous weight of the harder material above.

UTAH NEWS.

—o—

(Summarised from Territorial Papers.)

Dr. James E. Talmage, principal of the Latter-day Saints' College in Salt Lake City, and one of the ablest and most popular men in his line in the country, is dangerously ill with typhoid fever. His condition yesterday afternoon, July 9th, was very serious.

July 11th, the Hon. J. A. Miner, the newly appointed judge for Utah, who is to succeed Judge Henderson on the bench of the First District, attended the session of the Supreme Court. The gentleman has an urbane appearing countenance, is of portly build, and one might judge him to be about fifty years of age. He had not yet been sworn in.

W. J. Jolly, writing from Mount Carmel, Kane County, to the *News*, says: "Our crops are good, and the health of the people is satisfactory. Matters are generally in a prosperous condition. A furious wind prevailed on July 2nd, which caused a great deal of fruit to be blown from the trees, and some damage to the roofs of buildings."

A six-year-old son of Apostle Merrill, of Richmond, Cache Co., was kicked by a horse on July 5th, the animal's shoe striking his forehead and cutting a deep gash. The boy was knocked senseless, and for some time it was feared he would not regain consciousness. He was taken to Logan, and Dr. Ormsby attended the injury and made him as comfortable as possible.

On Thursday evening, July 3rd, ex-deputy Gleason was arrested in Salt Lake City on the charge of "knowingly, wilfully and unlawfully exercising the functions of a public office, to wit: Claiming to be a U.S. deputy marshal, and exercising the duties of such office. The complaint is made by Louis Rocco, who gives Nov. 7, 1889, as the date when the offense was committed. Gleason was taken before Commissioner Greenman, waived examination, and gave bonds to await the action of the grand jury.

On Saturday, July 5th, Brother William Willes, of Salt Lake City, attained his 76th birthday, and his friends everywhere will be pleased to know that he is in the enjoyment of fairly good health and excellent spirits. Brother Willes is one of our oldest Sabbath School workers, having been associated with Brother George Goddard in this direction ever since the commencement of the Sunday School era in Utah Territory. He started out on his birthday to visit the schools of Juab, Sanpete and Sevier Stakes. We wish Brother Willes many years yet of usefulness.

On July 7th, Milford, Utah, was shaken by a sudden explosion in the freight depot. A quantity of giant and other powder was stored there which suddenly, and without cause that can be ascertained, exploded. The shock was terrific and the great house was almost blown to pieces. In an instant